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as proposed by Mr. Rice, is one of these remedies. The enforcement of justice against corrupt officials is another, and so the list extends.

It may be doubted if the city, left to herself, has recuperative power sufficient to cure herself ; but the needed reforms can be accomplished if the public sentiment of the nation will, as its duty and self-interest require, strengthen the hands of the reformers.

GEORGE NELSON.

V.

OUR NATIONAL DIGESTION.

THE country has hitherto been able to digest all the incongruous elements offering themselves to it ; but just as a man who eats too much, or who bolts his food with haste is, sooner or later, sure to become a victim of dyspepsia, so the nation is now beginning to show symptoms of inability to turn into the bone and sinew of good citizenship the immense hordes of ignorant and biased foreigners who come hither. It has been at once our boast and our safeguard that we have made good Americans of the millions of foreign emigrants landing upon our shores. On the pre-Revolutionary stock of Dutchmen, Huguenot, Frenchmen, and Irish, English and Scotch men, we have grafted scions of the Welsh, Russian, modern French, and Italian races, and the fruit that has resulted has been sweet and wholesome. We have had three wars since we became a nation—one a family quarrel, which, happily, is now settled, and the other two with Spain and our natural enemy, Great Britain ; we have had differences with foreign nations, and the composite character of our nationality has borne us safely and triumphantly through all difficulties. Our composite nationality has been our preservation. Opposed to Great Britain, we have found our defenders in men of Scotch, Welsh, English or Irish descent. The generals who conducted our war against Mexico were nearly all descendants of the Latin races the Gallic blood predominating. And so it has ever been. We have had at our disposal the strongest and best race-traits of the races with which we were contending, blended and fused with the strong characteristics of other races into one harmonious whole.

But, alas ! all this has now changed. Our French immigrants now hate Germans. Our Irish citizens bear an ungovernable enmity to England. Our Italian children yield blind and unreasoning fealty to old-world influences. We are no longer able to digest the varied and hostile elements which our habit induces us to swallow.

We are beginning to realize now that unrestricted immigration is not an unmitigated blessing. We are beginning to talk about the necessity of restricting the privilege of citizenship. Why ?

I have stated the facts ; they must be but results of appreciable causes. Who can tell what those causes are ?

GEOFFREY CHAMPLIN.

VI.

NO SECTARIAN PUBLIC SCHOOLS.

PLEASE permit me to enter an emphatic protest against the linking of our public schools with Mormonism and ballot-box stuffing by Cardinal Gibbons in the November number of your REVIEW. A system of popular education, growing up with our republic, in it and of it, directed and controlled by a body of teachers of the highest moral character, representative of and selected from among the people, in which is inculcated the principles, history, and patriotism of the republic's

founders, is not, and never can be, a menace to our institutions. And equally unjust is the assertion that such a system is undermining the Christian faith of our youth, unless in the negative sense, that it does not teach abstract orthodox Christianity, which of course in the Cardinal's mind means the tenets of his church.

A century of trying experience confirms the wisdom of the men who founded our republic upon the simple elemental principle of giving to the citizen entire control in the domain of politics, leaving to the Church the care of the spiritual; thus broadly marking the separation of Church and State. To radically change this elemental principle, to divide the general taxes for denominational support, would be the entering wedge of the Church into the State, and is the real menace to our republican institutions. General Grant was as supremely American when, in his public speech at Des Moines, he counselled Americans never to give a dollar of public taxes for denominational uses, as he was when receiving Lee's sword at Appomattox.

Cardinal Gibbons asks the adoption of the Canadian system, whilst Monsignor Preston demands the adoption of the German system. Americans feel that their institutions are above either. We do not require the colonial enlightenment of the one nor the military absolutism of the other. It is amazing what a longing these distinguished prelates have for the institutions of monarchy.

The true position of Catholics in this republic is to loyally and patriotically support all its institutions in the future, as in the past, thereby aiding in its grand development and sharing in its progress and prosperity.

A Catholic myself, I have for obvious reasons abstained from any discussion of the question of religious education. The American State has left that to the Church and the home, to the Christian preacher and Christian parent. It is not the State's province to make good Methodists, Episcopalians, or Catholics, but good citizens. To this end our public school system is specially adapted—a national laboratory from which our future composite people will come, nationalized and fraternized.

There is in the public mind an idea crystallized into a conviction that the republic cannot long survive the destruction of our public schools. This is why any attack upon them must ever awake the antagonism of all true Americans.

JEREMIAH QUIN.

VII.

DUTY OF THE LEADERS OF CHRISTIAN THOUGHT.

SOME of the ablest and best known representatives of the great Christian denominations have been telling the readers of the *NORTH AMERICAN REVIEW* why they remain believers in their respective denominations. The papers are interesting, because they unconsciously show the strength and the weakness of modern Christianity. Its weakness consists in the fact that denominational principles and methods are elevated into the place which should be occupied by the fundamental principles and methods of Christianity. But at the same time this very weakness has proved to be a source of strength. Multitudes of men and women who would never be attracted by the lofty principles of pure Christianity, are ready to live by it, and even die for it, when it is mixed with something earthly and cast into the very human molds of denominationalism. We cannot bear to look at the white light from heaven. It blinds us and stuns us, accustomed as we are to the half darkness of human opinion and prejudice. And so we wear highly-colored ecclesiastical glasses, which give to everything around us the denominational hue which we love. Thus it is that many of us go to our graves without ever having caught the faintest glimpse of Christianity as it is when freed from its human ac-